

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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COMPANY.

BY EDITOR CHARLES W. PENROSE.

All persons are affected in a greater or less degree by their associations; for all persons possess some influence, and that influence produces an effect, whether it be used for good or evil, slightly or powerfully, unwittingly or intentionally. How important it is, then, that those who desire to be righteous should mingle as little as possible with the wicked and ungodly.

Man possesses power to adapt himself to the varied dispositions which he may meet with through life; and it is this power which enables him to associate pleasantly with others whose habits may differ from his own. And it is to him a great blessing; for, without it, (as the feelings and customs of men are so diversified,) there would be little companionship in the world, and much more strife than at present; and, Heaven knows, we have enough of that now.

But the necessity for wisdom in the use of this power is here apparent; for, by mingling with others, irrespective of their good or evil qualities, we may be insensibly drawn into unrighteousness and trouble.

How often do we find that well-disposed men and women, through companionship with evil-doers, are imperceptibly to themselves, drawn into participation in their vices. On the other hand,

by frequent intercourse with the upright and honourable, men of corrupt habits have been drawn to love and appreciate the beauties of virtue.

The force of example is mighty. It almost changes the very nature of some, turning the timid man into a hero—the sober man into a drunkard, and turning out of their usual course the secret springs of men's actions. It is obviously one of our duties to avoid close intimacy with this depraved generation. Many who are now wallowing in the slough of apostasy would have still been in the highway of eternal life, if they had not mixed themselves with the Gentiles.

"Our fathers have inherited lies and vanity, and things wherein there is no profit," and the heritage has been handed down to their children. The light of the Gospel has exposed to us many of these errors, and we have begun to forsake them, and to walk in the ways of God. But the great masses of mankind still cleave to the ways and traditions of their fathers. Born and educated in them, they appear to be part of their nature, and nothing less than the power of the Holy Ghost is sufficient to aid men in weaning themselves from these things; and, without constant watchfulness, the best of us are apt to fall back into the habits and customs of the world. If

we desire to thoroughly rid ourselves of the disposition to do so, and to become completely impregnated with the spirit of this world-regenerating work, we need to be particular in our associations.

In our present position in life, we cannot avoid mingling, to a certain extent, with the people among whom our lot is cast; and the influence which surrounds them will, in a degree, rest upon us. But we are not compelled to copy their example, or to suffer their influence to control us; nor need we mingle with them in *feeling* and *spirit*, notwithstanding we may be compelled by circumstances to associate with them.

There must ever be a division between true Saints and the world. They are like two opposite races; and as the Saints are led more and more by the Spirit of Jesus Christ, the distinction will become more marked, and the opposition more decided; and the more those who are called Saints imbibe the spirit of the world and fall into their views and customs, the less of the Spirit of Jesus Christ will be with them. The two influences will not dwell together: they are sworn enemies; and as one obtains the supremacy, the other will take its departure.

Man is a social being. It is not good for him to be alone. It is natural for him to seek society; but, like all natural impulses, it is necessary for his happiness that it be regulated. Evil company will lead to evil results, but the company of the good is a strong help towards righteousness. If we, as Saints, desire society, let us seek it among the people of God. We are then, at any rate, out of the path of temptation, and are in a comparatively pure atmosphere. But in the company of the world danger lies around; and though no actual evil may be committed, the influence that predominates induces not to holiness.

When our brethren and sisters who have frequent opportunities of enjoying the company of the Saints choose rather the society of those who have no love for the truth, our confidence in their integrity is mightily shaken, for we remember the old adage—"Birds of a feather will flock together." Far better would it be for the Saint who lives far away from the congregations of the righteous to live separate and alone, though surrounded by thousands, than to join the multitude

and be drawn with them into the maelstrom of unrighteousness. It is perfectly natural, particularly for the young, to wish for amusement; and the amusements of the Gentiles are, many of them, in their nature innocent, and are calculated, if properly conducted, to give real pleasure. But in all recreations there needs a controlling power to prevent excess, to promote union, and to preserve order; for without order and unity there can be no real enjoyment. When pleasure is pursued beyond legitimate bounds, sin lies in the path, and misery is the consequence. This governing power is not present in Gentile recreations, nor do they acknowledge any such influence: hence the excesses, disorder, and confusion so frequently to be witnessed among them; and therefore, though there may be no wrong in the nature of their amusements, the company is not good, and should be avoided.

For instance, dancing is a healthy, exhilarating, and attractive recreation; but the balls, "hops," and dancing parties of the Gentiles are unfit for people who have any respect for themselves, their religion, or their God.

Social gatherings and general relaxations should be a national subject. Healthy and innocent amusements for the people would promote good feeling and virtue, knit together the threads of society, and save thousands from spiritual and physical destruction. "In 'Mormon' society 'at home' may be found recreations suited to the bodies and spirits of both sexes, set on foot at seasonable times, conducted in a proper manner, and regulated in such a way that all the benefits are received, without any of the evils which are the general accompaniments of worldly amusements. And even here, in our 'Mormon' parties, what a world-wide difference there is between them and the merry-makings of the world! Amusement and instruction go hand in hand; and in the height of our glee the Lord is not forgotten, nor his commandments violated.

It is necessary for the health and growth of plants that they should not only be cultivated in good soil, but also be in a pure atmosphere; and it is equally essential for the proper development and training of the rising generation, not only to be under the care of good parents, but to be also surrounded with good exam-

ples as incentives to righteousness. There is true philosophy in adopting the same plan in reference to self-culture. If we wish speedily to advance in purity of soul and holiness of sentiment, (without which, righteousness is impossible,) there is wisdom in placing ourselves in good society—that is, in the company of good men and women; for what is often called good society is nothing more than the company of the wealthy, the titled, or the fashionable.

The place to find the best society on earth is Zion. There may be found some of the best men and women living, and there the best will continue to assemble till all are gathered to one spot. Zion is the place for the purest, tenderest, and happiest associations; and therefore that

is the place for the Saints and their children. Here they breathe a tainted moral atmosphere; they are surrounded by encouragements to vice; their children have evil examples continually before their eyes; the streets are thronged with miniature specimens of concentrated wickedness; and to escape contamination is almost impossible.

It will be a glorious day for Mother Earth when she enjoys the society of all the excellent and honourable who have dwelt with her for a brief period in different ages. They will form a goodly company. May all who read this be found worthy to associate with them and to receive all the blessings and pleasures of an immortal assembly.

HISTORY OF JOSEPH SMITH.

(Continued from page 328.)

[August, 1843.]

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the Municipal Court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of M. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are, that Smith was arrested near Dixon, in Lee County. He was immediately delivered over to Mr. Reynolds. Smith immediately brought an action against Mr. Reynolds for false imprisonment; and held him to bail in the sum of \$400. Mr. Reynolds being in a strange country and unable to give bail, was taken into custody by the Sheriff of Lee County and held as a prisoner, whilst Reynolds held Smith as his prisoner.

The parties finally concluded to get out writs of Habeas Corpus, and try the legality of the imprisonment in such case. The writs were accordingly issued, returned before the several judicial tribunals in the district in which Quincy is situated; and therefore all parties proposed in the division of Quincy, Smith being in the custody of Reynolds, and Reynolds himself in the custody of the Sheriff of Lee County.

On the next day after granting the writs, met by parties of the citizens of

Nauvoo, some or most of whom are said to have been members of the Nauvoo Legion, though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array, nor was there any actual force used, though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons, enlarged himself from his custody.

Mr. Reynolds also testifies (and there can be no doubt of the fact) that he was taken to Nauvoo against his will.

But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the Sheriff of Lee County, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the Sheriff has not been obtained, though there is an evidence on the other side to show that the Sheriff of Lee County voluntarily carried Mr. Reynolds to the city of Nauvoo, without any objection on the part of any one.

After arriving at Nauvoo, a writ of Habeas Corpus was issued by the Municipal Court of that city, and Mr. Reynolds was compelled by the authority of the Court to produce Mr. Smith before that tribunal. After hearing the case, the Court discharged Smith from custody.

There is much other evidence submitted; but the foregoing is the material part of it, to be considered on the present occasion.

Now, sir, I might add, yet my subject

to order a detachment of Militia to assist in retaking Smith upon the ground that the laws of this State have been fully exercised in the matter. A writ has been issued for his apprehension. Smith was apprehended and was duly delivered by the officer of this State to the agent of the State of Missouri appointed to receive him. No process, officer, or authority of this State *has been resisted* or interfered with. I have fully executed the duty which the laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and everything had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of Militia, arises out of the Militia Laws of this State, the forty-third section of which is as follows:—

‘Whenever it may be necessary to call into actual service any part of the Militia of this State, on a requisition by the Executive of the United States, on an actual or threatened invasion of this State, or any of the neighbouring States or Territories of the United States, the Commander-in-Chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted, which order shall be delivered by a special messenger to the several Commandants of Divisions, specifying the number demanded from each Division, the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the United States, to endorse the same on such order: Provided that whenever the safety of any of the frontier settlements in this State shall, in the opinion of the Governor, require it, he may exempt the Militia in such settlements from being called into service, and make such further provision for the defence as the necessity of the case may require; which exemption shall be expressed in his orders to Commandants of the Divisions, who, together with the Commandants of Brigades, Regiments, Battalions, and Companies, shall govern themselves accordingly. And provided, also, that such Militia men may be required to serve as spies on their own frontiers; and that, on actual invasion or any extreme emergency, the Commander-in-Chief, Commandants of Divisions, Brigades, Battalions, and Companies, may call on the whole or any part of the Militia under their respective commands, as the nature of the case may require; who shall continue in service, if necessary, until the Militia can be regularly called out.’

The Governor has no other authority, in calling out the Militia, than that which is contained in this section; by which it appears that there must be either a requisition from the President, an actual or threatened invasion, or some extreme emergency, to warrant the Governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the President; there has been no actual or threatened invasion of the State; nor is this such an extreme emergency as is contemplated by the law.

If we allow that force was exhibited and threatened to compel your agent to carry his prisoner before the Municipal Court of Nauvoo, that the Court there took cognizance of the cause without jurisdiction and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that, too, under colour of law and legal process. To constitute an extreme emergency, so as to justify a call for the Militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a design to resist the law in a single instance. The design ought to be general, as in treason, rebellion, or insurrection; in which cases an universality of design is essential to constitute the offence.

If a person resist a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance, such an act is a misdemeanour at most, is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanour must have been contemplated by the law. It would seem to me that it could never have been intended that the Governor should call out the Militia in every case, where a constable or sheriff may be resisted; and even in a case of a riotous resistance it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the Government itself.

In this case, there has been no warlike array in the proceedings of Smith and his friends, no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process; and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the Sheriff, by virtue of that process, until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process, by an

authorized officer who acted, so far as I have any evidence, freely and voluntarily, in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the Militia according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the Militia. To my mind they are entirely satisfactory, and I hope they will meet with the approval of your Excellency and the citizens of Missouri.

I have the honour to be
Your Excellency's most obedient servant,
THOMAS FORD."

Tuesday, 15th. Went in the evening
(To be continued.)

to see Mr. La Forest exhibit feats of strength.

Wednesday, 16th. At ten, a.m., attended the funeral of General James Adams, who was buried with masonic honours.

I sent Sidney Rigdon's affidavit to Governor Ford.

Thursday, 17th. I held Mayor's Court through the day, and tried several suits.

Elders P. P. Pratt and O. Hyde started from Nauvoo for Boston, via Chicago.

Elder J. M. Grant wrote me a letter reporting the Church in Philadelphia to be in a prosperous condition.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 31, 1859.

THE CLOSE OF THE YEAR.—In his bountiful goodness, the Lord has brought us and our readers up to this period of time. Each knows best the particular way that Providence has led his or her footsteps, and how Divine care and blessing have been manifested to suit each individual case. The eye of the Lord is over his people continually, watching their course, and waiting for their good works and evidences of devotion to his cause, that he might shower down blessings upon them. On the other hand, his eye is watching over them to detect the evil that surrounds them, and to see that their strength is ever equal to their day. His right hand is ever ready to deliver his Saints. He sends his angels to administer to his elect and to bear up his chosen ones, lest they fall, while he gives his Spirit to speak comforting words to the troubled, to whisper hints of the good time coming to the hopeful, and to infuse into the strong in faith greater strength to perform the greater works of the future. Surely this is the experience of our readers, and surely every year brings them fresh evidences of the care of the Father towards them, and proofs that all things work together for good to those who love and serve the Lord.

And even now we have to take note of a matter that to us comes as a Divine favour and blessing. We have, with you, dear Saints, the privilege of being still among the living to witness and record the closing of another year. Is not this a great privilege and blessing? Have not the faithful servants and the accepted Saints cause for thanksgiving to the God of Abraham, Isaac, and Jacob, that they are spared from the stroke of death, their mortal lives prolonged, and their probation on earth continued. The wicked and ungodly may take and esteem the gift and continuation of life as a matter of course, with scarcely a thought rising to Him who is the Author and Sustainer of life. They will constantly receive the blessings and favours of Heaven without emotions of thankfulness, and year after year be the subjects of the long-suffering and tender mercy of God, without gratitude or service. Such, however, is not the case with the Saints; and all who have read and marked

the words and teachings of our President, the Prophet and chief Saint now on earth, must be acquainted with his mind upon these matters, and must have often been forcibly struck with the childlike, yet sublime thankfulness with which he takes life and all the blessings of life as gifts of God. Those in whom dwell the Holy Spirit will thus view the matter, and the prolonging of their lives as Saints in a state of justification before God to the closing period of another year will be esteemed as a providence and cause for thanksgiving. All in whom dwells the spirit of Israel, all who realize the purposes of Israel's God and feel the things of eternity pressing towards them, and all who understand aright the genius and principles of our holy religion can fervently exclaim, We who have been born unto the new life of Saints have cause for thanksgiving to the Father of Saints that this life is not ended, nor our works of love and labours of salvation upon earth over.

We have not worked ourselves up into what the light-minded or irreverent might describe as the pious mood, nor are we aiming at sentimental or sanctimonious expressions. We can acknowledge the possession of the "Mormon" peculiarities and thorough "Mormon" distaste for cant, whining, longfacedness, pious drawl, and mock holiness, and all such of every variety. Still Saints can feel the highest reverence towards their God, and a thorough "Mormon" can feel the deepest thankfulness for all his gifts and blessings of life. It is in this spirit that we give vent to the deep sentiments of the soul as they come spontaneously through the influence of the Spirit that testifies of Divine goodness. It is in fervent reverence to Him who is the Author of life, with deep devotion to Him who has called us to the life of Saints, and with some understanding of the object of life, that we offer thanksgiving to Him who has sent this generation of Saints to earth to work out a glorious probation, build up his glorious kingdom, and consummate his stupendous Latter-day Work. The Saints who are now reading this are still spared to engage in this work, and are still honoured in being co-workers with God. Surely this is a blessing; and were the lives of the Saints on earth prolonged to a thousand years' engagement in the service of their Divine Master, every year would bring fresh cause for thankfulness that their lives were prolonged, and they continued as the children and co-labourers of God.

We cannot close without saying to all the faithful in these lands—In the name of the Lord your God, we pronounce the "Well done, good and faithful" ones! The Lord whom ye have served has seen your works and accepted your labours of love. Now shall come the reward. He to whom you have consecrated yourselves is waiting at the door to bless you. May the peace and love and everlasting blessings of the Father, Son, and Holy Ghost be with you all! Amen.

PASSING EVENTS.

GENERAL.—A slight earthquake was experienced in the island of St. Lucia, on the 17th ult. A telegram from Copenhagen states that the Royal Palace at Frederiksborg was, on the 17th inst., completely destroyed by fire. The French trade having been interrupted by the inhabitants of a village in the upper part of the river Senegal, a flotilla of six small steamers was sent off to attack it; the French had about 40 killed and about 20 wounded; the enemy had 150 killed, and a very considerable number wounded; the village, which had previously served as a place of refuge for 4,000 inhabitants, was completely destroyed. The Vienna correspondent of the *Times* says that the danger of a conflict between the Imperial authorities and the Hungarian Protestants daily increases, and that in Hungary political and religious agitation go hand in hand.

MEMORABILIA.

CAMBRIDGE UNIVERSITY.—The University of Cambridge consists of twelve colleges and three halls.

YORKSHIRE DISTRICTS.—The county of York is divided into three districts, called Cleveland, Holderness, and Craven.

GREENLAND.—Greenland was discovered in the year 982 by the Icelanders, who called it Green land, from seeing the shore lined with green moss.

BEHRING'S STRAITS.—Captain Cook, who explored these straits, gave them this name, after Behring, an eminent navigator, who first discovered them.

BOTANY BAY.—This bay was discovered by Captain Cook in 1770, and received its name from the great variety of herbs which abounded on the shore.

THE "SEVEN HILLS" OF ROME.—The "seven hills" on which Rome was built were named Quirinalis, Viminalis, Esquillus, Cælius, Palatinus (in the centre), Aventinus, and Capitolinus Mons.

It was through Ferro, the most westerly of the Canary Islands, that the first meridian was formerly drawn. Hence the Old and New Worlds were called the *Eastern* and *Western* Continents.

FRIENDLY ISLANDS.—These islands were named the "Friendly Islands" by Captain Cook, from the apparent friendship subsisting among the natives, and their friendly behaviour manifested towards strangers.

BALEARIC ISLES.—The Balearic Isles are Majorca and Minorca, which were anciently called Balears; the western, which is the larger one, being called Balearis Major; and the eastern, which is the smaller one, Balearis Minor.

NAVIGATORS' ISLANDS.—These islands were so called because their villages are all situated on the sides of creeks by the sea, and have no pathways from one to another; so that the native inhabitants perform nearly all their journeys to and fro, and from one village to another, in canoes.

CAPE OF GOOD HOPE.—The Cape was discovered in 1493 by Vasco da Gama, a Portuguese, who named it (what in English is called) "Good Hope," on account of the good hope he entertained of finding beyond it what he sought—a passage to India; which hope was afterwards realized by his doubling the Cape and arriving at Calicut.

AREA OF THE GLOBE.—The whole area of the globe is about 198,000,000 of miles, being made up as follows:—Asia contains 15,862,000 square miles; Africa, 11,000,000; Europe, 3,762,534; total area of the Eastern Continent, nearly 31,000,000 square miles. North America contains 9,000,000 miles; and South America, nearly 8,000,000: total area of the Western Continent, about 17,000,000 square miles. Oceanica (the islands, of the ocean,) contains altogether about 8,000,000 miles. Total land area of the globe being thus about 56,000,000 square miles. The Pacific Ocean contains 50,000,000 square miles; the Southern Ocean, 30,000,000; the Atlantic Ocean, 25,000,000; the Indian Ocean, 17,000,000; the Northern Ocean, 5,600,000; and the various inland seas, 14,400,000: total superficial extent of water on the globe being 142,000,000 miles.

VARIETIES.

"To be a man in a true sense, is, in the first place and above all things, to have a wife." *Michelet.*

ACCORDING to English law, parents have full control over their children until the latter have attained the age of 21 years.

NATIONALITY.—"A person takes nationality, rank, and condition from his or her father, if legitimately born. Thus a person born of a Polish father and Russian mother is a Pole." *Reynolds's Miscellany.*

DIPHTHERIA.—Diphtheria is no respecter of person, age, condition, rank, or temperament. It is a disease produced by a specific poison taken into the system, acting through the blood, and seen at the throat. The following are the usual forms and courses of the disease in its severest type:—The patient is suddenly (and generally in the morning) seized with violent vomiting of a thin, yellowish-white matter, of a very offensive character; then purging of a fluid of similar appearance. These dejections last an hour or so, and are followed by great prostration and stupor. The patient lies for a period varying from six to sixteen hours in a heavy sleep, from which he is with difficulty aroused, and then only to sleep again. The skin is hot; pulse, 100; the tongue is of a bright red; drink is

taken with avidity, if offered, but only to be immediately returned. And now the important question is put, "Is the throat sore?" The answer is *always* the same—"Not in the least." The experienced physician *expects* this reply. Carefully examining the throat, he *sees* the disease. Hanging from the velum to the tongue is a transparent film of a tenacious fluid, which is burst by expiration, sending its particles over the mouth and the instrument used to depress the tongue. The next moment a similar curtain is formed. After the stupor has passed off, delirium takes its place; fever runs high; the breathing is quickened; the voice is changed to a thick, yet shrill tone; there is a short dry cough; the neck is puffy and blushed; the tongue is coated with a white fur; and all those parts hitherto so brilliantly red are thickly spotted with a whitish substance, which conglomerates and forms one thick plastic deposit, which in time may cover the whole palate to the teeth, so that the appearance on opening the mouth is as though it were lined with plaster of Paris. The violent delirium then subsides; the powers of life fall rapidly; horrible sensations of choking and suffocation come on; the sufferer tears at his neck with his nails, and tries to tear open his mouth; yet full power of swallowing still continues, and he greedily gulps anything given him in the shape of drink: muttering delirium then comes on; and in a long tetanic convulsion death closes the scene.

POETRY.

LINES ON THE DEATH OF A SISTER.*

'Tis sunset on the mighty deep;
A stiffling breeze sweeps o'er the billows;
Crested waves arise and fall, white as
Drifted snow;—a lonely vessel's bound for
Fair Columbia's soil: her freight is precious souls.

Mark how she rides! almost
"A thing of life;" and on her decks are living
Crowds: the hoary head, the infant's prattling
Tongue, the pride and flush of life, are there;
And deep solemnity pervades each heart,
For one hath passed away to other climes:
An arrow from Death's quiver laid her low.

Hark to the solemn vesper's sound!
It comes upon the listening ear; now falls
In fitful strains; and as it deepens with
The deepening blast, its purport speaks of
Death!

Anon 'tis o'er, and from an Elder of
The Church of Christ the voice of prayer
Ascends to Him who made the sea, that he would
Deign to hear and bless the solemn trying scene
To all around. Each heart responds, and in
A full amen the sanction gives.

The twilight deepens: as from
East to west the gathering clouds roll on,
A chill creeps o'er the mind; the passing scene
A volume for a life to read; and scarcely faith
Can pierce the cloud, or realize the day
When from the heavens a voice profound
Shall wake the sleepers in the deep, deep sea.

But 'twill be so; for,
Certain as the spirit's tenement is cast
Beneath the wave, and with a sullen splash
Descends from mortal sight, so sure 'twill
Be restored, and by the Priesthood's power
Its destiny fulfil, to be an "heir of God,"
Through Gospel and celestial law.

Then dry your tears:
Our sister is not dead; she only sleeps,
And 'bides the angel's trump, when every sea
Its dead shall yield, and Death in victory
Merged be.

Then suns shall cease to shine,
The glistening waves to roll, and clouds to darken
Earth's expanse: the "measure of creation" filled
By all existence then shall be, and God
Be glorified by all, through all, in all, and
Blessful immortality the glorious boon
Shall be of those who, like our sister, in the faith
Of Jesus lived and died, and meekly bore
The scorn and scoffs of an apostate world,
And walked as pilgrims who in ancient day
A better city sought, and bartered life
In sure and certain hope to gain the promise
Of a resurrection far more glorious than
The sons of men now seek, who fool away their
Time and die forgot.

Rest, sister, in thine ocean grave!
The winds and waves thy requiem sing, and God
Himself, thy Father, marks the spot, without
The crumbling stone or sculptured urn of
Man's device.

HENRY W. NAISBITT.

* From an old manuscript found in the Office.

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